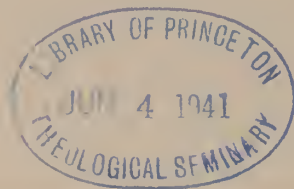


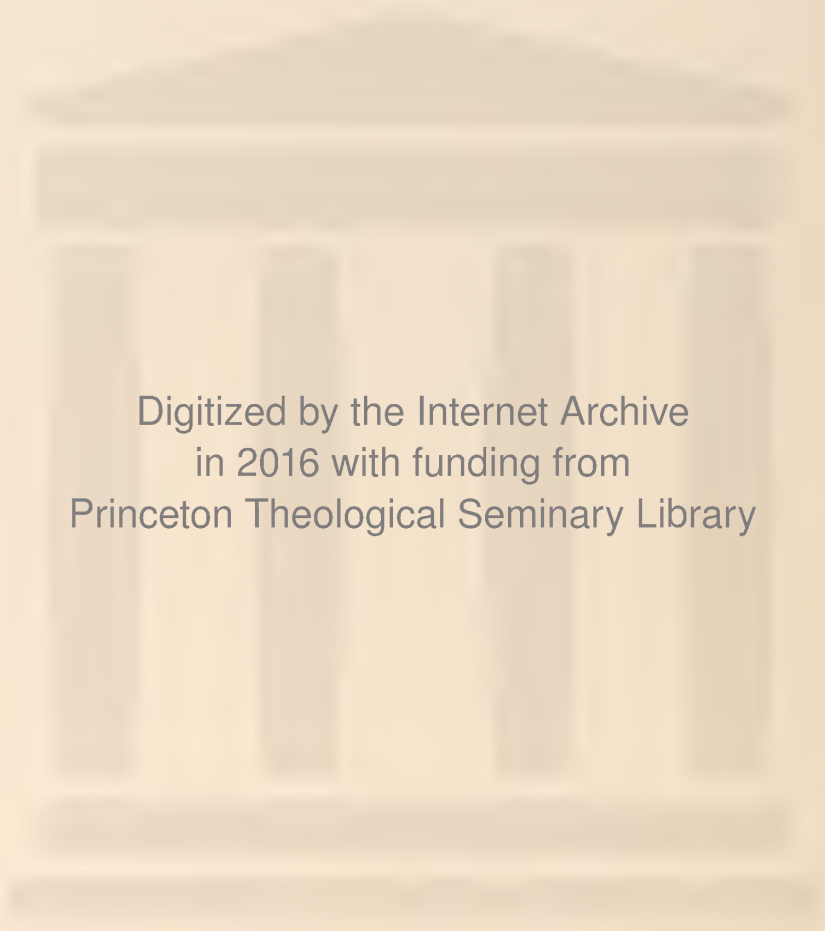
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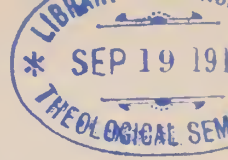
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Vol. VIII

PRINCETON, N. J., NOVEMBER, 1914

No. 3

President Stevenson and Professor Smith

The friends of the Seminary and the Church at large were deeply gratified by the action of the Board of Directors at the May meeting, which resulted in the election of The Rev. J. Ross Stevenson, D.D., LL.D., as President of the Seminary; and the Rev. J. Ritchie Smith, D. D., as Professor of Homiletics. In addition to his administrative duties Dr. Stevenson will give instruction in the History of Religion and Christian Missions. Both Dr. Stevenson and Dr. Smith have taken up their residence in Princeton and are engaged in the work of their respective departments.

Owing to the fact that the General Assembly has the power of vetoing an election by the Board of Directors, it is considered courteous to the Assembly to postpone the inauguration of newly elected professors until after the next meeting of the Assembly has been held. The inauguration of Dr. Stevenson and of Dr. Smith will therefore be delayed until the fall of next year.

The Rev. Joseph Ross Stevenson, D.D., LL.D., was born in Ligonier, Pa., March 1, 1866. His father was the Rev. Ross Stevenson, and his mother Martha A. Harbison Stevenson. He was graduated by Washington and Jefferson College in 1886, and received the degree of Master of Arts from this college in 1889, in which year he was graduated from McCormick Theological Seminary. He studied in the University of Berlin during the year 1889-90. He was ordained as a Presbyterian minister in 1890 and served as pastor of the Presbyterian Church at Sedalia, Mo., from 1890-94. In 1894 he was elected adjunct professor of Ecclesiastical history in McCormick Theological Seminary. In 1897 he was elected as full professor, and served the Seminary until 1902, when he was called to the pastorate of the Fifth Avenue Presbyterian Church, New York City. In 1909 he was called to the pastorate of the Brown Memorial Presbyterian Church of Baltimore, where he served until his call to the Presidency of Princeton Seminary. Among the other spheres in which Dr. Stevenson has rendered important service should be mentioned the International Committee of the Y. M. C. A., the Board of Foreign Missions of the Presbyterian Church, the College Board of the Presbyterian Church, the General Assembly's Committee on Church Coöperation and Union. Dr. Stevenson has also served as Director of Princeton Theological Seminary. In the year 1899 he was married to Miss Florence Day, of Indianapolis, Ind. In 1897 he received the degree of Doctor of Divinity; and in 1908 he received from Ursinus College the degree of LL.D.

The Rev. Jonathan Ritchie Smith D.D., was born in Baltimore, Md.,

June 23rd, 1852. He is the son of Rev. Joseph T. Smith, D.D., and Elizabeth (Letterman) Smith. After studying in the Baltimore City College he was graduated by Princeton College in 1872, and received from Princeton the degree of A.M. in 1875. During the year 1872-73 he studied law in the University of Maryland, but subsequently entered Princeton Theological Seminary, from which he was graduated in the year 1876. He was ordained to the ministry and served as pastor of the First Presbyterian Church, Peekskill, N. Y., from 1876-98. In 1883 he was married to Miss Louise Hasbrouck, of Peekskill, N. Y. From the year 1900 until the date of his election to a professorship in Princeton Seminary, Dr. Smith served as pastor of the Market Square Presbyterian Church, Harrisburg, Pa. He also served as President of the Board of Trustees of Wilson College, and as Trustee of Biddle University. In 1894 Dr. Smith published the *Teaching of the Gospel of John*. He has been a contributor to many reviews in magazines. In 1903 he received the degree of Doctor of Divinity from Franklin and Marshall College.

Election of Directors

It has been learned with much pleasure that the Board of Directors of the Seminary, at their last meeting, elected, to fill vacancies on the Board, Ex-President Francis Landey Patton, D.D., LL.D., Robert E. Speer, D.D., Secretary of the Presbyterian Board of Foreign Missions, and John T. Finney, M.D., of Baltimore, Md.

The Seminary Summer School

The Second Session of the Princeton Summer School of Theology was held from June the first to June the twelfth, 1914. The entire programme was carried out as published.

The opening sermon was delivered by the Rev. Harris E. Kirk, D.D., Pastor of the Franklin Street Presbyterian Church, Baltimore, Md.

During the first week, the opening hour of each day, beginning with Tuesday and continuing through Saturday, was occupied by the Rev. Professor Robert Dick Wilson, D.D., who spoke on *Some Alleged Myths of the Old Testament*.

The second hour on Tuesday, Wednesday and Thursday was taken by Professor Casper Wistar Hodge, Ph.D., who discussed (1) *The Finality of Christianity*, and (2) *The Relation of Historical Fact to Doctrine in Christianity*, and (3) *The Relation of Christian Experience to Christian Doctrine*.

On Friday and Saturday the Rev. Professor James Oscar Boyd, B.D., Ph.D., spoke on *The Sin of Covetousness*.

The third hour of this week was devoted to a consideration of India and its Missionary Problems. These were treated by the Rev. A. L. Wiley, D.D., of India, representing the Board of Foreign Missions of the Presbyterian Church, U. S. A., who spoke on Tuesday, Wednesday and Thursday; and by the Rev. W. B. Anderson, D.D., of India, representing the Board of Foreign Missions of the United Presbyterian Church, who spoke on Friday and Saturday.

During the second week the Rev. Professor William P. Armstrong, A.M., spoke at the first hour on Tuesday and Wednesday mornings on the subject of *The Resurrection*. The opening hour on

Thursday and Friday was occupied by the Rev. Prof. J. Gresham Machen, B.D., whose topic was The Virgin Birth.

On Monday at 10.30, and on Tuesday, Wednesday, Thursday and Friday at 10.00 o'clock., the Rev. Professor B. B. Warfield, D.D., LL.D., lectured on The Plan of Salvation.

The Missionary lectures during this second week were devoted to the subject of China and were delivered by the Rev. Charles E. Patton who spoke on Monday, Tuesday and Wednesday; and by Samuel Cochran, M.D., who spoke on Thursday. Both of these speakers are serving in China under the Presbyterian Board of Foreign Missions.

At the evening services, sermons were delivered by the Rev. L. B. Crane of Elizabeth, N. J., the Rev. John R. Davies, D.D., of Philadelphia, Pa., the Rev. Professor John D. Davis, D.D., of Princeton, and the Rev. Professor Charles R. Erdman, D.D., of Princeton, the Rev. Harris E. Kirk, D.D., of Baltimore, Md., the Rev. J. Ritchie Smith, D.D., of Harrisburg, Pa., and the Rev. J. Ross Stevenson, D.D., of Baltimore, Md.

While the enrollment was not quite as large as last year, the attendance upon the lectures was quite as large, and the interest manifested was quite as great. The high appreciation of those in attendance was suggested in a series of resolutions which was addressed to the Directors and Faculty of the Seminary. The Directors have made provision for the continuance of the school in the summer of 1915.

The Opening of the Seminary

The one hundred and third session of the Seminary was opened on Friday, September the eighteenth, at eleven o'clock in the morning by special exer-

cises held in Miller Chapel. The President-elect, the Reverend J. Ross Stevenson, D.D., LL.D., presided. The Scripture was read by Professor Erdman, and prayer was offered by Professor Greene. After a few words of cordial welcome by President Stevenson, the opening address was delivered by the Reverend Remsen DuBois Bird, B.D., Instructor in Church History, on the theme of *The Seminary Life—Its Possibilities*.

After dwelling upon the responsibilities of those who are training men for the ministry, and the peculiar responsibilities of those who, at the present day, are to serve as ministers, the speaker dwelt in particular upon the opportunities afforded by the Seminary for the development of those who are preparing for their high calling, and of their obligation to fully appreciate and use these offered privileges: He said in part:

True opportunity if it is going to develop character must have an element of the over-coming in it. It is well pictured by the Pacific Coast poet, E. R. Sill, in his poem bearing that title,

"This I beheld, or dreamed it in a dream;—
There spread a cloud of dust along the plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields, a prince's
 banner
Wavered, then staggered backward, hemmed
 by foe.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears,—but
 this
Blunt thing—!' He snapt and flung it from
 his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore
 bestead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."

The first opportunity and the most obvious one in the Seminary is that afforded by the regular exercises of the curriculum. The courses here are well arranged to meet the needs that

are common to all fields. Much of the work is in lecture form. Some of it may be easy to grasp. Some may be exceedingly hard. But the whole is tremendously vital and the comprehension of it demands work and good hard work.

Some men find it very easy to talk. Others have the sort of personality that is full of power in the winning of men and of the greatest usefulness in service. Others by their high spiritual nature are able to exert a great influence for righteousness. But these gifts of God are by no means sufficient in our day for the work of the ministry. The attack on the church to-day is very largely an intellectual one and no one who contemplates entering the active ministry and who wishes to fulfil to the full his calling can afford to neglect so great an opportunity as the Seminary affords to know and meet all manner of opposition to the Gospel of Jesus Christ. Moreover the problems of religious controversy which are unfolded here in the general curriculum are not peculiar to the centers of intellectual thought. They are to be met in some form in every field of labor and the neglect of them means diminution of power and diminution of power means the lessening of efficiency in service.

You would not expect that a knowledge of the higher critical investigation would be needed for work in the Arabian Desert and yet Dr. Zwemer has met many an Arab versed in the materials of the German schools of thought. You would not expect that an understanding of these problems would be needed in the little pioneer town and yet there are many, especially among the laboring classes, who have been influenced against Christianity and robbed of their faith by reading Ernst Haeckel's "Riddle of the Universe" and similar writings. We know that such books are often hastily put together, full of error and unsound judgment and yet they are most convincing to the uninformed. Are you going to be able to refute this type of literature because you have made yourselves familiar with the sources and because you know exactly what sort of material the authors have had to base conclusions and how far they may be contradicted by the evidence or are you going to be compelled to say that you do not know? If the intellectual problems are to be met with in the pioneer fields and in foreign service

how much more should they be understood and thought through for valuable work in the regions where the strife is rife.

The work of the curriculum is not concerned only and primarily with criticism but also with instruction. Our work as ministers is the threefold work of Christ, to preach, and teach and to be true shepherds of His flocks. To meet all the labor incident to this threefold service we have much to learn and the Seminary is intended to prepare us too for all that goes to make up the ministry of Jesus Christ. Woe unto us if we neglect so great an opportunity!

The second great opportunity of the Seminary is the physical. The Seminary is equipped with an athletic field, with tennis courts, and a gymnasium sufficient to meet the needs of the men. The ministry needs men intellectually prepared but it also needs men unhampered by the neglect of their physical development. A great many men have come to the Seminary and gone forth with their usefulness impaired because they have neglected the care of their bodies in the search for wisdom. The body is the temple of the Lord and marring it by neglect is a matter not very far removed from destroying it by abuse. He who lessens his ability by consciously overworking his physical power in any way, while his motive may be better, is producing an effect closely akin to the one who misuses the same in definitely sinful ways.

The ministry is a calling that demands constantly the appearance before the eye of man. It is a calling in which the minister should seek continuously to make his hearers lose sight of him in his message. Anything that is weakness calls the attention of the hearers from the word to the man and becomes not only in itself but in the very sight of it a source of lessening of efficiency.

Furthermore the ministry is a calling that demands a continuous and tremendous outlay of energy. We can't accomplish as we should the task if we are weak and if that weakness is the product of intentional neglect it is a sin. The Seminary offers the opportunity for the care of the body and its development and we should seek from the very first to take advantage of it. The monks of the middle ages may have thought that flagellation of the body and hair shirts and and surface occupancy brought them nearer to God, but we

know that He who seeks in nature to make all things beautiful and clean would desire no exception from his creature man and we know also that health lost by neglect is sin and that bodily strength means further power of service. It means that we are nearer to God's standard and are living more to his Glory.

A third opportunity is that afforded by the libraries. The problems that arise in every branch of the ministerial service in the church to-day, of the home field and the foreign field, country life and city, settlement and slum work, the problems of personal and social uplift, institutional and evangelistic enterprise and the humdrum of the daily labor of the ministry have all been exhaustively handled in lecture, pamphlet, monograph and book, and there is very little of the whole mass that is not to be obtained in the two buildings across the road. You will without doubt never again be in touch with such an array of material to help you in understanding and meeting the problems that you will personally have to face, as you will here. Princeton Seminary has indeed one of the finest theological libraries in the country. Don't pride yourself at the end of your course that you have never been inside either of the buildings in which it is housed. Don't by any means allow the Librarian to say when you rise to receive your diploma that he never knew you.

A fourth opportunity in the Seminary is one that nearly all grasp and yet it is surprising how many lose sight of its possibilities,—that is, the inspiration and the joy of companionship. There are men here from all over the world, men of all types, the product of all sorts of environments and atmospheres and homes, and yet all seeking to serve God in the work of His ministry and every one of them has something to give to you personally to make you more fit for the husbandry of God's vineyard. You will be thrown through your club life or otherwise with a small portion of the whole. You will probably know these well. But don't stop there. Seek to make friends of your own choosing. By no means neglect the others. They all have something for you, something big and new that will better fit you for service. Find out what it is that you may give and receive and claim them too for friends.

The Seminary is a place for making friendships and the sort of friendships that will last

to the very end. See that the sort you make here are inspirations for good. See to it that your life in this institution is in itself an influence for righteousness in its relationship with others. If your room in the Seminary becomes a popular rendezvous, see to it that it is a place for the encouragement of the things that count. The informal gathering after the dinner hour and at other times during the day can often be of inestimable value and it can often work the other way. Don't let its spirit slip downward. Don't let it be of the nature that when the door is closed upon the last guest you feel that the time has been wasted. And finally make it one of the sacred principles of your Seminary life that nothing will occur within the walls of your rooms that because of its unworthy nature will necessitate locked doors or in the transpiring of which you would be ashamed to be overtaken by the President.

A fifth opportunity and one that is in a way the greatest of all is that of spiritual development. Here is the time for deep thinking, for meditation and for prayer. Here is the place to get close to God, closer than we have ever been. The ministry is the work of proclaiming the Gospel of Jesus Christ and the saving of souls. It concerns once, first, and always the things of eternity, of God and the soul and the proclamation of such holy things is too wonderful, too mighty, too awful for the unconsecrated and the one who is not absolutely dedicated to God. If we would succeed we must be completely rid of self. If we would conquer for Christ we must have learned that it is his spirit within us that overcomes. We must learn to say with Paul, "I live, yet not I but the Christ liveth in me."

Spiritual preparation means the development of our prayer life. It means the concern for our devotional Bible reading. It means the encouragement and the enrichment and the development of all that goes to make up our own spiritual life.

(After dwelling upon these opportunities the speaker showed the peril of overemphasizing either the intellectual, the physical, the spiritual or the practical, and the absolute need of a rounded and symmetrical development. He also showed the need of courage of common sense, and, supremely, of character, and of triumphant faith.)

Yours is the greatest work in the world.

May God indeed help you during these three years of preparation for it. May the time of withdrawal here be to you as the separation in Africa was to Stanley. May religion grow deep roots in you here, so that it may be not only your mentor and your guide but the power that is yours of saving and of serving. May the preparation here give you religious convictions that are so thoroughly grounded that they may give a permanent foundation and effectuality to your faith.

"Jesus Christ" come the words of Origen across the ages to you, "continues silent before his accusers and makes no audible answer but places His defense in the lives of his genuine disciples, which are a preëminent testimony and one that rises superior to all false witness and refutes and overthrows all unfounded accusations and charges."

"Brother fear not," come the words of a Lollard martyr to you across the centuries. "More mighty is He that is in us than He that is in the world."

Let nothing rob you of the prize which is yours in the service in the ministry, neither neglect, nor temptations, nor trials, nor anything that is unworthy of your calling. May the three years here be full of joy for you. May they deepen you, and broaden you, and make you strong. May you be ready at their conclusion to go forth ready to fulfil the ministry which God has committed to you.

New Students and Enrollment

The Seminary has had the pleasure of matriculating 84 new students. The newly enrolled students are as follows:

FELLOWS AND GRADUATE STUDENTS

Alexander Graham Anderson, Charlotte Court House, Va., Virginia Polytechnic Institute, 1907; Union Theological Seminary, Va., 1913.

James Kelley Argo, Washington, D. C., The National Normal University of Ohio, 1883; Drew Theological Seminary, N. J., 1884.

Charles Robert Bailey, Greenville, S. C., Furman University, 1905; Columbia Theological Seminary, 1914.

John Oets Bouwsma, Muskegon, Mich., Calvin College, 1914; Theological School of the Christian Reformed Church, 1914.

William Carithers Coleman, Pittsburgh, Pa.,

University of Pittsburgh, 1909; Reformed Presbyterian Theological Seminary, 1914.

Clarence Cooper, Chicago, Ill., Calvin College; Theological School of the Christian Reformed Church, 1914.

Cecil Van Meter Crabb, Eminence, Ky., Central University, 1910; Theological Seminary of Kentucky, 1914.

Thomas Herbert Dimmock, Valdosta, Ga., Davidson College, 1910; Union Theological Seminary, Richmond, 1914.

William Edmund Dysart, Superior, Neb., Bellevue College, 1911; Omaha Theological Seminary, 1914.

Samuel Hutson Hay, Marion, S. C., Davidson College, 1906; Columbia Theological Seminary, 1910.

Herman Heyns, Grand Rapids, Mich., Calvin College, 1914; Theological School of the Christian Reformed Church, 1914.

Paul Eugene Hinkamp, Milwaukee, Wis., Hope College, 1907; McCormick Theological Seminary, 1914.

Olen Severin Holt, Banks, N. D., St. Olaf College, 1904; United Norwegian Lutheran Theological Seminary, 1909.

Drury Lacy Jones, Kerntown, Va., Fredericksburg College, 1909; Union Theological Seminary, Va., 1914.

Toyohiko Kagawa, Kobe, Japan, Meiji Gakuin; Kobe Theological Seminary, 1910.

Frederick Adam Kullmar, Jamesburg, N. J., Rutgers College, 1907; Princeton Theological Seminary, 1910.

Ralph S. McFadden, New Athens, Ohio, Franklin College, 1908; Xenia Theological Seminary, 1911.

Daniel Archie McNeill, Red Springs, N. C., Davidson College, 1911; Union Theological Seminary, Va., 1914.

Hans John Meinders, Belmond, Ia., Hope College, 1909; Princeton Theological Seminary, 1912.

George Franseco McKinnon Miller, Chapelton, Jamaica, B. W. I., Mico College, B. W. I.; Howard University, School of Theology, 1914.

Keiki Ogiri, Okayama, Japan, Weseda University, 1908; San Francisco Theological Seminary, 1914.

Arthur Basil Ross, West Charleston, Vt., McGill University, 1898; Congregational College of Canada, 1899.

Cyril Ross, Syenchun, Korea, Park College, 1906; McCormick Theological Seminary, 1897.

Thomas Bowyer Ruff, Thaxton, Va., Washington and Lee University, 1911; Union Theological Seminary, Va., 1914.

John Albright Sellers, Harrisburg, Pa., Albright College, 1889; Minister of the United Evangelical Church.

William Hilton Shaw, West Hebron, N. Y., University of Wooster, 1909; Reformed Presbyterian Theological Seminary, 1914.

George Hopkins Shea, Oxford, Pa., Lincoln University, 1911; Western Theological Seminary, 1914.

Roy Smith, Caledonia, Mo., Davidson College, 1910; Union Theological Seminary, Va., 1914.

George McAllister Telford, Maryville, Ga., University of Georgia, 1905; Union Theological Seminary, Va., 1908.

Jan Karel van Baalen, Mymegen, Netherlands, Kampen Gymnasium, 1909; Kampen Theological School, 1914.

John Martin van de Kieft, Waupum, Wis., Calvin College, 1914; Theological School of the Christian Reformed Church, 1914.

Richard Veldman, Grand Rapids, Mich., Calvin College, 1911; Theological School of the Christian Reformed Church, 1914.

James Burt Willson, Pittsburgh, Pa., University of Pittsburgh, 1909; Reformed Presbyterian Theological Seminary, 1912.

SENIORS

William Roberts Kruse, Elwyn, Pa., Princeton University, 1912; Western Theological Seminary.

MIDDLERS

James Carlyle Breakey, Lisburn, Ireland, Queens University, Belfast, 1913; Assembly's College, Belfast.

Charles Soutter Campbell, Essex Falls, N. J., Yale University, 1909; New College, Edinburgh.

August Alfred Casper, Scranton, Pa., Bloomfield Theological Seminary.

Edwin Stanley Chedister, Newark, N. J., Rutgers, 1911; Princeton Theological Seminary.

Robert Steen Dickey, Draperstown, Ireland, Trinity College, Dublin, 1913; McCrea-Magee College, Derry.

Sidney King Jamison, Belfast, Ireland, Queens University, Belfast, 1912; Assembly's College, Belfast.

Arthur Reno Porter, Pulaski, Pa., Westminster College, 1911; Western Theological Seminary.

JUNIORS

Joseph Minton Batten, Smithfield, Va., Randolph-Macon College, 1912.

Vincent Dee Beery, Rushville, Ohio, Wooster University, 1913.

Henry Aryen Bilkert, Kalamazoo, Mich., Hope College, 1914.

John Franklin Bruce Carruthers, Harrisburg, Pa., Princeton University, 1912.

Peter William Abraham de Klerk, Riversdale, C. P., South Africa, Mission Institute, Wellington, S. A., 1908.

Dirk Christian de Villiers, Stellenbosh, South Africa, Mission Institute, Wellington, S. A., 1906.

Alfred James Henry Dow, Anderson's Bay, Dunedin, New Zealand, University of New Zealand, 1913.

Ernest Edward Eells, Worcester, Mass., Clark University, 1914.

Leone Marian Fornataro, Montclair, N. J., Bloomfield Theological Seminary, Academic Department.

Charles Frederic Fraser, Fort Covington, N. Y., Dartmouth College, 1914.

Henry Edwin Gebhard, Red Lion, Pa., Ursinus College, 1914.

Robert Graham, Avoca, Pa., Nyack Bible Institute, 1913.

Sarkiss Hampartzoumian, Bourdour, Armenia, International College, Smyrna.

Samuel Clarence Henderson, Shippingport, Pa., Grove City College, 1912.

Raymond Anthony Ketchledge, Easton, Pa., Lafayette College, 1914.

George John Kilgus, Newark, N. J., University of Pennsylvania, 1914.

Robert Kroodisma, Vriesland, Mich., Hope College, 1914.

Harold Samuel Laird, West Chester, Pa., Lafayette College, 1914.

Francis William Lawson, Los Angeles, Cal., Occidental College, 1912.

Tien Lan Lin, Hinghwa, China, Southwestern College, Kansas, 1914.

William Henry Purvis McKenzie, Dunedin, New Zealand, University of New Zealand, 1912.

Alan Kenneth Magner, Schenectady, N. Y., Acadia University, 1913.

Frank Lewis Miller, East Moriches, N. Y., Maryville College, 1914.

William McElwee Miller, Lexington, Va., Washington and Lee University, 1912.

Howard Lower Olewiler, York, Pa., Lebanon Valley College, 1914.

David Paul, Maghera, Ireland, Lafayette College, 1914.

Henry Albert Poppen, Sioux Center, Ia., Hope College, 1914.

James Lester Razey, Rutherford, N. J., Bible Teachers Training School.

Herman Taudte Reinecke, Pittsburgh, Pa., Washington and Jefferson College.

Harry Walker Richmond, Baltimore, Md., Johns Hopkins University, 1914.

Servaas Hofmeyr Rossouw, Montagu, So. Africa, Victoria College.

Edward George Seel, Etna, Pa., Grove City College, 1912.

Dietrich Sessler, Aplington, Iowa, Dubuque German College, 1914.

Nicholas Sikkie Sichterman, Coopersville, Mich., Hope College, 1914.

Daniel Stevenson Smart, Cambridge, N. Y., Amherst College, 1914.

James Kirkpatrick Stewart, Wilmington, Del., Maryville College, 1914.

Harry Edwin Ulrich, Harrisburgh, Pa., Lebanon Valley College, 1913.

David Bevier Van Dyck, Greenville, N. Y., Rutgers College, 1914.

PARTIAL

Roy W. Achor, Michigantown, Ind., Moody Bible Institute, 1914.

S. P. Yatiraj Sunendranath Arya, Madras, India, City College, Calcutta.

Indu Prakas Bannerji, Baniban, India, University of Nebraska, 1914.

Harry Best, New York, Central University of Kentucky, 1901.

William Gibson, New Castle-on-Tyne, England, Moody Bible Institute, 1914.

James Porter Jewell, Frederickstown, Mo., Maryville College, 1910.

Willis Crowell McClenaghan, Princeton, N. J., Maryville College.

James Patterson, Arbroath, Scotland, Moody Bible Institute, 1914.

These new students hail from widely scattered regions, giving their residences as follows: Vermont 1; Massachusetts 1; New York 7; New Jersey 7; Pennsylvania 17;

Delaware 1; Maryland 1; District of Columbia 1; Virginia 5; North Carolina 1; South Carolina 2; Georgia 2; Kentucky 1; Ohio 2; Indiana 2; Illinois 1; Michigan 4; Wisconsin 2; Iowa 3; Missouri 2; Nebraska 1; North Dakota 1; California 1. British West Indies 1; Ireland 4; England 1; Scotland 1; Holland 1; Armenia 1; South Africa 3; New Zealand 2; India 2; China 1; Korea 1; Japan 2.

The total enrollment is as follows:

Fellows	6
Graduate Students	33
Seniors	38
Middlers	50
Juniors	38
Partial Students	10
Total	177

The Fall Conference

The Sessions of the Fall Conference were held on Monday and Tuesday, October the twelfth and thirteenth. The opening service was of a distinctly devotional character, and was conducted by President Stevenson, on Monday afternoon at five-thirty o'clock.

The first address was delivered on Monday evening at seven-thirty, by the Rev. John R. Davies, D.D., pastor of the Bethlehem Presbyterian Church of Philadelphia, and Chairman of the Board of Directors' Committee on the Conference. In view of the approaching two hundredth anniversary, to be observed in December, he spoke on the *Life and Labors of George Whitefield*, dwelling upon the *period* in which Whitefield lived, his *preparation* for service, his world-wide *parish*, and the nature and power of his *preaching*. The address was a practical and inspiring message to every student for the ministry.

On Tuesday morning at seven o'clock an impressive service of prayer was conducted by Dr. Davies in the oratory of Alexander Hall. At ten-forty-five were

held the exercises in connection with the inauguration of Professor Loetscher.

At the afternoon session the first address was delivered at 3.30 by the Rev. Simon J. McPherson, D.D., the Head-Master of the Lawrenceville School. Dr. McPherson spoke upon the need of a divine call to the ministry, and also of certain hindrances to success in ministerial service. Among the latter he mentioned certain personal temptations along the line of egotism, laziness, parasitism, and lack of humor. In relation to social temptations, he dealt with the matter of conventional clerical calls, with the artificial standards applied to ministerial life, and of the need of discretion and courage in the matter of doubtful practices. In speaking on professional temptations, he dwelt upon the difficulty of securing the sense of reality, and of giving the impression of reality in dealing with spiritual themes. He further spoke of the difficulty of properly judging of the true excellence of sermons, and lastly, of the temptation of drifting into ecclesiastical politics.

In discussing the important theme of "personal vocation" the speaker presented forcibly the following serious questions, which may well be addressed to each candidate for the ministry:

1. Am I certainly a Christian?
2. Why do I seek the ministry; is it personal ambition; or desire for social position; or the easiest career to follow?
3. Do wise friends advise it?
4. Do its possible sacrifices daunt me?
5. Do I seem reasonably competent?
6. Do I dread an age of doubt and transition? This may be the time of greatest need. One must preach what he heartily believe, and practice as he preaches.
7. Do I feel eager to help men and men of any sort?
8. Have I a "passion" for Jesus" as necessary and sufficient?

The second address of the afternoon

was by the Rev. Professor J. Ritchie Smith, D.D., and the closing address, in the evening, was by the Rev. Maitland Alexander, D.D., pastor of the First Presbyterian Church, Pittsburgh, and Moderator of the General Assembly. The substance of the address by Professor Smith is as follows:

The Minister and His Bible

By PROF. J. RITCHIE SMITH, D.D.

[Note.—This address was given at a Fall Conference several years ago, and repeated by request.]

It is a theme of vital importance to the minister alike in his character and in his work. He has the same needs, the same temptations, the same means of grace as other men. Prayer and the study of the Scripture are essential to Christian life and growth. And the minister is not exempt from the laws that govern the unfolding of the spiritual life. There rests upon him indeed a double responsibility, for he is charged not only with the care of his own soul, but with the care of those whom he is called to serve.

Bible study is essential to effective and fruitful service. You will find in your congregation men and women whose minds are as keen as yours, who have been as carefully trained and who are better informed in many directions than you are. You have this advantage only, that you may devote yourself, as they cannot, to the study of the Word. You are taken out of the ordinary avocations of life, and set apart, that you may be a student and teacher of the Scripture. Any man of ordinary ability and education may become a useful and acceptable preacher, mighty in the Scriptures, if he will give himself to prayer and the ministry of the Word.

This prime duty you will be tempted to neglect. The large church will seem to leave you no time, the small church to turnish no incentive. The church of today is a complicated machine—wheels within wheels, as in the vision of the prophet, and all in motion. In addition to the oversight of the various organizations and the incessant round of pastoral cares, there are innumerable calls from without. The minister is a citizen, a public servant. He is

expected to bear a part, and so far as he is able ought to bear a part, in all that affects the welfare of the community. How shall he find time amid the pressure of these various interests for the constant and prolonged study of the Word of God?

There is only one way. Set apart certain hours of the day for this purpose, and let nothing interfere. Close the door of your study and of your mind against all intruders. Begin at once when you enter upon your ministry. That is the crucial time. The habits that you form in the first year or two are likely to remain with you. If you purpose to defer regular, systematic study until you have the work of the parish well in hand, to attend to other matters first, and give the remainder of your time to study, you make a mistake that may be fatal. The pressure will not diminish but increase as the days go by. The people will take you at your own estimation. If it is found that you are ready to undertake anything that you are invited to do, that your time is at the disposal of everybody that asks for it, that you will serve on any committee, run on any errand, do any odd job that nobody else is willing to take up, your strength will be frittered away on trifles, while the great business of your ministry is neglected. Put the first things first. Give the morning hours to the study of the Word, the afternoon to the work of the pastor, while the evening may be devoted to reading, recreation, social intercourse, and the many duties that the church and the community lay upon you.

Let us turn to consider the method of Bible study.

1. It should be systematic. We must not regard the Bible merely as a storehouse of texts. Our study of it is apt to be fragmentary and desultory because we are concerned only with the preparation for the pulpit. But beyond the study of the texts that are chosen week by week, there should be regular and systematic study of the Word. It is possible to spend too much time upon the sermon. A young minister complained to me that his sermons took up all his time, and I advised him to study them half as long as twice as hard. There is intensive study. We cannot lengthen the hour, but we can put more energy into it and get more out of it.

There are various ways in which this kind of study may be carried on. Take one of the

great books of the Scripture, and make yourself master of it. So vitally are the various parts of the Scripture related that the study of one book will open to you the whole range of truth. In my seminary days I studied Galatians with the aid of Lightfoot's Commentary. The work was very crude, but it gave me a taste for exegetical study that I have never lost.

Take one of the great doctrines, and pursue it in its unfolding from age to age; or one of the great words of Scripture teaching righteousness, faith, grace, life, kingdom of God.

Take some period in the history of the church, in the Old Testament or the New: study the life of one of the great leaders of the church—Abraham, Moses, David, Paul, John. Above all, study the life of Christ. Acquaint yourself with the prophecies that are fulfilled in him.

Such a course of study will save you many precious hours. As soon as the sermon is completed, here is an inviting field to which you may turn. The fragments of time will not be wasted in idleness or light reading, but will be turned to rich account. You will find abundant material for use in the pulpit; and you will turn naturally and easily to expository preaching, of all forms of preaching the most difficult but the most delightful and fruitful. You will learn to take large views of the Scripture, to discover the relation of its various parts, to trace the unfolding of the history, the development of the doctrine, to know it in its length and depth and breadth and height, its unity and variety, to catch the fullness of the message that it brings.

2. It should be independent. We must not undervalue or neglect the labors of learned and Godly men who have thrown light upon the Scripture; but nothing can take the place of immediate personal fellowship with God in his Word. Our knowledge of the Bible comes to us too largely at second hand. We are busy not so much with what God says, as with what some commentator or critic thinks God says. When we sit down to study the Word, we say, where are my spectacles? And we put on the glasses of Butlen or Calvin or Wesley or Hodge, and read the Word through them. These great men may be used as helps in the study of the Word, they must not be used as substitutes for it. We hardly dare express

an opinion until we have heard from Germany. But it is far more important to know what Moses says than to know what Wellhausen or Dillmann says, about Moses. We must discriminate between the wheat and the chaff, the husk and the kernel. Make yourself master of some portion of the Scripture. Study it for yourself, with such help as men can give, and with the guidance of the Spirit. The Bible is the only book that the author waits to interpret for us. The Spirit who inspired it will open its truth to us, if we seek his aid.

The trouble with much of the literature that has gathered about the Bible is not so much that it is false as that it is superficial, trivial, deals with matters of secondary importance while the great purpose of the book is forgotten. It is engrossed with the letter, is pedantic and insipid, blind to the beauty, deaf to the music and the message of the truth. The Bible is treated as a series of exercises in textual and conjectural criticism, a Chinese puzzle to be taken apart and put together again. An old minister read Southey's *Life of Wesley*, and when he had finished it he wrote, *Thou hast nothing to draw with, and the well is deep*. Some time ago I read McCabe's *Life of Augustine*. It was an interesting story, but I asked myself, is this the man that moulded the theology of Christendom for a thousand years? And when we read certain books that treat of the Scripture, we ask in wonder, Is this the book, this collection of documents of uncertain age and authorship, interpolated, mutilated, of which we know almost nothing except that they are not true—is this the book that has turned the world upside down? Some of those who are foremost in repudiating the miracles recorded in Scripture invite us to accept the greatest of all miracles, an effect without an adequate cause.

3. It should be devotional. The Bible is not simply literature. It is law and gospel, command and promise. It addresses the whole man, mind and heart and conscience and will; and the whole man must respond to its appeal. The truth must be apprehended, embraced, obeyed.

What then is required for the devotional study of the Word? a. Faith. We must surrender ourselves to the truth. Only then shall we comprehend it, only then shall we speak it with power. If there be doubt in your heart, it will creep into your speech. He only speaks

with power who can say, I believe, therefore have I spoken.

b. Prayer. Because it is God's Word, it must be heard and read with reverence. Invoke the aid of the Holy Spirit. Do not turn to human teachers, weak, erring men like yourself, and forget the Divine Teacher.

Sometimes it is said, To labor is to pray. But prayer and labor are distinct. Both are needful, and neither can take the place of the other. Labor and pray—thus you may come to the knowledge of the truth.

c. Obedience. Here is truth to be apprehended, here is law to be obeyed. Surrender yourself to the will of God. Make it the rule of your life. Apply the truth to yourself, and work it out in your own life; then you will be prepared to apply it to others. In the endeavor to obey, the truth will grow more real, more vital to you as you are drawn into closer sympathy with the mind and heart of God.

And remember that all Scripture is given to lead us to Christ. Know him that you may make him known. Let all your study be directed to the end of enriching your own character and life through fellowship with Him that you may be able to glorify Him in the salvation of men. Remember that the Bible without Christ is literature, the Bible with Christ is life.

The Inauguration of Prof. Loetscher

The exercises in connection with the inauguration of the Rev. Professor Frederick William Loetscher, Ph.D., D.D., as Archibald Alexander Professor of Church History, were held in Miller Chapel on Tuesday morning, October the thirteenth, at ten-forty-five o'clock. The Reverend Ethelbert Dudley Warfield, D.D., LL.D., President of the Board of Directors, presided, and read the Scriptures, and administered the pledge to the professor-elect. Prayer was offered by the Rev. J. Ross Stevenson, D.D., LL.D., President of the Seminary. The charge to the new professor was delivered, in behalf of the Board of Directors, by the

Rev. John B. Laird, D.D., pastor of the First Presbyterian Church of Frankfort, Pa.

Professor Loetscher selected as a theme for his inaugural address: "Church History as a Science and as a Theological Discipline." An extract of the charge and the inaugural address is printed below. After the exercises luncheon was served in the parlors of Alexander Hall to the Directors, Trustees, Faculty, representatives of other institutions, and other invited guests.

Professor Loetscher's Inaugural Address

The subject of the Address was "Church History as a Science and as a Theological Discipline." The following is an outline of the address:

I. CHURCH HISTORY AS A SCIENCE

1. What is the idea of history?

Etymologically history means "learning by investigation"; then, the knowledge thus required; later still a narrative setting forth the results of an investigation. In these senses the stress is laid upon the subjective processes involved. But in proportion as history developed its scientific aim, the objective sense of the term, denoting the events described, became the more important; for in all science the subject-matter becomes the determining factor.

What, then, are the facts or data with which history as a science deals? The answer to that question has varied not a little. In accordance with the unlimited scope of the original meaning of the word, history at first included all fields of investigation. It undertook to explore the whole domain of human knowledge. But divisions and subdivisions necessarily arose. The whole domain of nature, as governed by the law of necessary or involuntary action, was set apart as a special province to be the field of the natural sciences. Over against these, history dealt with the "world," in the Anglo-Saxon sense of the term, "the age of man." In its broadest objective usage, therefore, history came to mean the sum of all that man has thought and wrought, all that he has

dared and suffered and achieved, everything that has befallen him and everything that he has done from the beginning of his generations until now. It was the total life of the human race, each individual member acting and being acted upon as a rational, voluntary and moral cause of events.

But, as in all other sciences, so in history, the subject-matter may be treated with more and ever more of philosophic insight and thoroughness. In the eighteenth century, owing chiefly to the works of Voltaire, Montesquieu and Turgot, the idea of the organic unity and progress of the human race as a whole became the dominating principle in the interpretation of historic realities. The phenomena of man-life as known to history have ever since been viewed as an orderly, causally connected or genetic development. The change thus wrought in our apprehension of the data of history has been like unto that produced in our knowledge of astronomy, when the celestial bodies began to be seen in their organic connections as determined by the always existing but only then discovered law of gravitation. Henceforth history, like the other worlds open to human investigation, takes its place under the reign of law. The events with which it deals present not only an orderly succession but an organic evolution, in which is unfolded the social, political, industrial, intellectual, moral and spiritual progress of mankind. History is the science of the development of humanity as an organic unity.

As such, this science is sharply differentiated from mere annals or chronicles, since these narratives do not thoroughly ground the events of which they treat in human causality. Nor is history to be identified, as is often done, with biography, or philology, or statistics, or any of the natural sciences, or politics (Freeman) or sociology, or anthropology (with the closely allied and often independently treated sciences of ethnography, ethnology and demography). All these sciences investigate and classify facts pertaining to the life of the race, and offer many valuable contributions to history; but history alone can use these resources as it uses all others, to exhibit the organic development of the life of the race as a whole.

Historiography as an art has in the main reflected the advancing philosophic interpretation of the facts of history. Herodotus was content with a simple, childlike story-telling.

But in Thucydides among the Greeks and Nepos and Tacitus among the Romans, we have classic examples of that higher historic art which Polybius called "the pragmatic history." Here the attempt is made in more or less thoroughgoing fashion to find the reason of events, whether in the motives of the actors engaged, or in the influences of quite complex social, generally political, phenomena. But the highest stage in historiography has been reached only in modern times. The late maturity of history as a science ought, however, to occasion no surprise. For history as a mixed science partakes of the difficulties of the physical and the psychical sciences. Its progress has in large measure been directly dependent upon the cultivation not only of those allied disciplines with which it has sometimes been confounded, but also of those that are technically called its auxiliaries: palaeography, diplomatics, sphragistics, numismatics, genealogy, and above all, chronology and geography. But the ultimate reason for the late ripening of historic science is to be found in the nature of its data or facts. For if the historic development of man is an organic process, a considerable time will have to elapse before a sufficient number of typical or at least significant features can be evolved (the historical proof of the unity of the race; the marks of progress; the necessary development of the individual, that is, of the masses of mankind).

Long before the modern day dawned, however, the *idea* of the organic development of humanity had received a classic and forever sacred expression first in the life and then in the literature of a peculiar people, a race that was historically constituted in the form of a special divine economy. Indeed, according to the witness of history, it is to Christianity, more than to all other influences combined, that the human race owes alike the highest realization of itself as an organism and the most adequate knowledge of itself as such. Hence the second question:

2. What is the idea of the Church?

The "church" was in the first instance the house of the Lord, and then it denoted the congregation of the Lord. As the *ecclesia*, the church emphasized the divinely called members of the body of Christ.

In its inmost essence the church is a theological idea, and can be understood only in the light of that special revelation of God

which created alike the communion of the faithful and that body of sacred scriptures which is the very principle of all theological science. Only the regenerate, who are illuminated and guided by the Holy Spirit, can be the competent subjects of the science dealing with the history of the church. For "except one be born anew," he not only "cannot enter into" but he even "cannot see"—much less describe—"the kingdom of God."

According to the oecumenical Christian consciousness, therefore, the church is essentially a supernatural organism implanted within or grafted upon, the natural life of the race. It is the appropriate self-expression of a new principle of being, a divine germ lodged in our humanity—the special, recreating, enlightening, sustaining, sanctifying, life-transforming grace of God. The Catholic or universal church could not appear, therefore, until the objective work of redemption was organically completed by Christ and a sufficient record of the facts and their significance was secured in holy Scripture. The task of the Church is the progressive realization of the true idea of Christianity, the making of all nations into disciples, the chief means of instruction being the written word that makes known the incarnate Word, whom to know is eternal life.

3. Hence Church History in its widest scope, is the organic evolution of regenerated humanity; the genetic development of the supernatural life of the race. The Church in its essence has been the same in all ages. It has never been anything but Christian in principle. In one sense, therefore, Church History begins with the very dawn of special revelation and includes biblical history. But there are various reasons for limiting Church History to post-apostolical times, the chief one being that in the organic development of the Church herself there is a difference of fundamental and perpetual significance between the biblical and the post-biblical periods. Throughout the former the Church was supernatural in a twofold manner, inasmuch as her course was determined by miraculous interpositions of divine power, while at the same time her members were the subjects of supernatural regeneration and illumination. But in the later period, the physical miracle falls away. Only the rebirth and the enlightening remain.

In the light of these principles we may more accurately set forth the relation of ecclesiasti-

cal to general history. The former is, in the first instance, a species of the latter. The race is a single organism and as such it has a unitary history. Holiness, communion with God, is the original as well as the ultimate history of humanity. When the race fell, it fell as a whole: when it will have been redeemed, it will have been redeemed as a whole; not in the sense that every twig and leaf will have been saved, but in the sense that the life of the tree as such will have been saved. But though general and ecclesiastical history thus constantly deal with the same facts, they view these from different standpoints. The former regards the historic process as the evolution of humanity; the latter regards it as the evolution of regenerated humanity. The former deals with society as a natural organism; the latter as a spiritual organism. Moreover, the Church, the kingdom of God, Christianity is actually conquering the world, and the time must come, therefore, when the history of redemption will be the only, because the strictly universal history.

II. CHURCH HISTORY AS A THEOLOGICAL DISCIPLINE

In trying to characterize the specific discipline inculcated by this science we may consider, first, its distinctly scientific value, and then its more practical benefits.

1. The strictly scientific uses of Church History may be inferred from its relations to the other departments of theological instruction. In fact, it is only in the processes of history that we can get a satisfactory view of the way in which every part of the tree of theological science becomes reciprocally a means and an end with respect to every other.

With respect to the group of exegetical studies—those dealing with the Scripture as such—Church History will have occasion to record their progress, call attention to their deficiencies, inspire the necessary efforts for their improvement, and thus render them many incidental benefits. Some of these disciplines, as for example canons, are in the main historical sciences and derive their chief materials from Church History. In the purely exegetical sciences, history will often furnish the data that will validate or disprove a given interpretation. Moreover, historical science is the best antidote for the limitations, errors and dangers attending the exercise of private judgment. And history is ultimately the best

commentary on the Bible. Christianity is what it is in history. The ideas of the word realize themselves in the life of the Church, and this process constantly sheds new light upon the meaning of those ideas as set forth in the inspired narrative. The circle involved in our reasoning in this fashion is a necessary and not a vicious one. If it is true that to know the history of Christianity one must have an idea of Christianity as a necessary presupposition, it is likewise true that the study of historical Christianity helps one to obtain an ever clearer and more complete idea of Christianity as set forth in its normative record in the holy Scriptures.

The service which Church History renders to Systematic Theology is threefold. It gives this science its choicest materials, critically sifted and properly estimated as to their scientific value. The dogmatician cannot and does not perform his task as a system-builder by laying anew, through an independent study of the Scriptures, the very foundations of his work, but he joins his personal labors to the results, given in history, of the achievements of the Church as a whole in all the periods of her life. In the second place, Church History is a necessary supplement to dogmatics in that it gives in their totality the effects and influences of the Gospel upon the whole life of man. It presents Christianity in its movements, its salient energies, its germinant accomplishments, its entire impact upon the life, as well as upon the thought, of the world. It gives us our knowledge of God, that is our theology in its broadest scope, in the noblest and most comprehensive synthesis possible—the synthesis of the life which alone is capacious enough to hold all the elements of the Church of God in its world-embracing historical development. And in the third, place, Church History inculcates in the systematic theologian the right temper for his scientific labors. It gives theological opinion its proper life-context, and thus enables even the polemic writer to differ in generous and genial fashion from his foe and to realize the noble apostolic precept of "professing the truth in love."

The practical theological disciplines are likewise deeply indebted to Church History. They all pertain to the methods by which the church can best fulfil her many-sided ministry. But he who asks how a thing can best be done, will inevitably ask how others have tried to do

it. History alone can give the complete answer, with the data for an adequate critique of the various attempts to solve these practical problems. The comprehensive empiricism of history supplies these disciplines with their most valuable materials—those that will best illustrate the theoretical principles necessary for the practical guidance of the student.

2. Among the more general advantages of the discipline of Church History we name, first of all its cultural influence. It is the least special, and by that very token the most liberal of the theological studies. It stands nearest of all to the so-called "humanities," those courses in the college and university which the wisdom of a millenium has preserved as those best adapted to the making of the truly educated man.

Church History has a high moral value. Its facts are instinct with ethical significance. One cannot trace the career of man, especially of man as a subject of redemption, without acquiring a new sense of the transcendent moral values of life and without constantly exercising the highest function of the human spirit—that of forming standards of duty, ideals of character, principles of conduct. History becomes a mighty means of grace.

Church History can confer inestimable benefits upon the minister of the gospel in his official work. It helps him in all his vocational duties. To the preacher in particular it presents the gospel in its most comprehensive and dynamic mode, and enables him in turn to vitalize his own message and give it the appeal that will suit the varied faculties of all kinds and conditions of hearers. It helps the preacher to incarnate the truth he wishes to teach.

Highest of all is the religious value of the discipline. The history of the kingdom of heaven on earth must needs lift our minds and hearts to him, the eternal and all-glorious King of the ages, of whom, through whom, and unto whom are all things. It reveals its crowning excellence only when viewed in its organic relations with that branch of human knowledge concerning which the angelic doctor of the schools said: "Theologia a Deo docetur, Deum docet, ad Deum ducit."

Faculty Reception

A reception was given by the members of the Faculty and their wives to the

students of the Seminary, on Thursday evening, October the twenty-ninth, in the Lennox Library.

The Stone Lectures

The Lectures on the L. P. Stone Foundation for the year 1914-1915 were delivered by D. Hay Fleming, LL.D., Official Editor of the Register of the Privy Seal of Scotland. Dr. Fleming chose as his theme the life of Sir Archibald Johnston, Lord Warriston. The lectures were delivered, one each day, from October 19th to the 24th inclusive.

After describing his early life, the circumstances of his first and second marriage, the lecturer showed the important part played by Lord Wariston in the "Second Reformation" of Scotland. He described the drawing up of the *National Covenant* by Wariston and Alexander Henderson, and the work of Wariston on the "Solemn League and Covenant." He further showed the tremendous influence of Wariston as a Protestant and as a member of the Assembly, and finally depicted his heroic death, and the nobility of his character.

David Hay Fleming, LL.D., was born in St. Andrews, May 9, 1849. He was the third son of the late John Fleming, and was married in 1885. He received his education at Madras College, St. Andrews, and retired from business in the year 1883, in order to devote himself to the study of Scottish History. Dr. Fleming has published the following books: *Guide Book to St. Andrews*, 1881; *East Neuk of Fife*, 1886; *Martyrs and Confessors of St. Andrews*, 1887; *Scotland After the Union of the Crowns* (Scottish National Memorials), 1890; *Mary Queen of Scots*, 1897; three sections (1542-1689) of *Scottish History and Life*, 1902; *Hand Book on the Scottish Reformation*, 1903; *The Story of the Scottish Covenants in Outline*, 1904; *The Reformation in Scotland: Causes, Characteris-*

tics, Consequences (The Stone Lectures for 1907-1908), 1910; Critical Reviews relating chiefly to Scotland, 1912; Editor of Register of St. Andrews Kirk-Session (1559-1600), 1889-90; A. F. Mitchell's Scottish Reformation, 1900; and Patrick Walker's Six Saints of the Covenant, 1901. Dr. Fleming is also interested in archaeology and bibliography.

Mission Lectures

The Student's Course of Lectures on Foreign Missions, established 1893, is to be given this year by the Rev. Charles E. Scott, of Tsingtau, Shantung, China. The sermons and addresses in which Mr. Scott has been describing his work during his present furlough and the interesting articles by him now appearing in the *Sunday-School Times* assure for the Seminary an interesting and instructive series of lectures. The course will be given soon after the opening of the new year.

A Lecture on the Latin Texts

On November 4th Professor E. S. Buchanan, M.A., B.Sc., of Oxford, delivered in the Chapel an interesting lecture on "The Search for the Original Words of the Gospels." Professor Buchanan has acquired through his many years of study upon the subject and his publications the reputation of being a leading authority on the manuscripts of the Old-Latin in European Libraries. In association with Bishop Wordsworth, Dr. Sanday and Professor White, he is editor of the Oxford Old-Latin Biblical Texts, and is now engaged in preparing for Oxford University a Critical Edition of the Old-Latin Version of the New Testament.

The lecturer believed the "Western Text" to be the most primitive form of the Text, and the Old-Latin and Syriac Versions to be of primary value in reconstructing the apostolic documents. He

laid special emphasis upon the early Irish Latin texts as representing an uncorrupted version of the Biblical text, and cited a number of readings as throwing light upon passages of doctrinal importance.

Seminary Preachers

The Faculty has invited the following ministers to preach in the Seminary Chapel and conduct conference on Sundays of this session and has received acceptances for the dates named.

October 18.

Rev. W. Beatty Jennings, D.D., Pastor of the First Presbyterian Church of Germantown, Philadelphia.

October 25.

Rev. Ethelbert D. Warfield, D.D., LL.D., Ex-President of Lafayette College.

November 15.

Rev. Maitland Alexander, D.D., Pastor of the First Presbyterian Church of Pittsburgh; Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

November 22.

Rev. William Courtland Robinson, D.D., Pastor of the Northminster Presbyterian Church, Philadelphia.

December 13.

Rev. Rockwell S. Brank, D.D., Pastor of the Independent Presbyterian Church, Savannah, Ga.

February 7.

Rev. Robert P. Kerr, D.D., Pastor of the Northminster Presbyterian Church of Baltimore.

February 28.

Rev. Edward Yates Hill, D.D., Pastor of the First Presbyterian Church of Philadelphia.

Sermons by Dr. Warfield

Under the title of "*The Saviour of the World*," there has recently been published a volume of sermons by Professor Benjamin B. Warfield, D.D., LL.D., Litt-D. The sermons, nine in number were preached in the Chapel of Princeton Theological Seminary. The volume is dedicated "To the Senate and the Fac-

ulty of Theology of the University of Utrecht in acknowledgment of the Honorary Degree of Doctor of Theology, 4 December, 1913." The publishers are Hodder and Stoughton, New York and London.

Death of Dr. L. W. Mudge

The Board of Trustees of the Seminary has lost one of its most faithful members in the death of the Rev. Lewis W. Mudge, D.D., of East Downingtown, Pa., on Saturday, October the seventh.

The Rev. L. W. Mudge, D.D., was born January 29th, 1839, in New York City. He was the son of Charles Caldwell Mudge and Ann Mary Hoe Mudge. When he was two years old his parents moved to Brooklyn and, until he left home for his preparatory course, this city was his residence. He was prepared for college in the Brooklyn Polytechnic and Bloomfield, N. J., Institutes. In the fall of 1858 he entered Princeton College as a freshman, and was graduated 1862. He received at graduation the second honor in his class and was its valedictorian. At the conclusion of his college course he entered Princeton Theological Seminary, from which he was graduated in 1865. He took a fourth year in the Seminary, and also pursued courses for a part of a fifth year. From December, 1863, to June, 1867, he was tutor in Greek in the college.

He united with the Central Presbyterian Church of Brooklyn, N. Y., on profession of faith when he was sixteen years old. He was licensed to preach by the Presbytery of Nassau (O.S.) on May the 3rd, 1864. He was ordained by the Second Presbytery of New York as pastor of the Westminster Presbyterian Church at Yonkers, N. Y., on August 1st, 1867. He concluded his pastorate in Yonkers on May 6th, 1877, having received a call to the Second Presbyterian Church of Princeton, N. J. Of this church he was the pastor from May 11th, 1877, until May 11th, 1895, and Stated Supply of the same church from this date until October 20th, 1895. He was stated Supply of the Central Presbyterian Church, Downingtown, Pa., from December 12th, 1901, to April 28th, 1902, when he was installed as

its pastor, and continued as such until his death on October 10th, 1914.

In addition to having served these churches, Dr. Mudge was always a most faithful Presbyter, and deeply interested in the wider interest of the Church. He was sought as counsel in many cases which came for review before Presbytery and Synod, and on three occasions represented his Presbytery as counsel at the General Assembly. In the Presbytery of Chester the success of the plan of Presbyterian Evangelism, known as the Chester Plan, was largely due to his administrative ability as Secretary of its Evangelistic Committee. During the twenty-five years of his residence in Princeton he was deeply interested in the students both of the college and seminary. He was never too busy to receive them in his study, and none ever left him without feeling that he was their friend and anxious to do all he could to wisely advise them. When he asked the Presbytery of New Brunswick to dismiss him to the Presbytery of Chester that he might accept the call extended him by the Downingtown Church, one of the professors of the Theological Seminary said he believed "it was right to grant the request, but that Dr. Mudge's leaving Princeton would mean an irreparable loss to the students of the University and Seminary."

Dr. Mudge was also a voluminous writer for the secular and religious press. His articles often appeared in *The New York Observer*; *Christian Work*; *Presbyterian*; *Westminster*; *Presbyterian Banner*; and *The Herald and Presbyter*, as well as in other religious papers which have long since ceased publication. While in Princeton he often contributed articles to secular press on subjects relating to the University and Seminary; and for a number of years was editorial contributor to *The Princeton Press*, *New York Commercial Advertiser*, and the *New York Evening Post*.

Dr. Mudge also made a large contribution to the worship of God's house through the hymnals of which he was the editor or co-editor. He was associated with Doctors Hitchcock, Eddy and Schaff, in much of their later work in this field. He was editor of *Carmina Sanctorum*, published in 1889; *Hymns and Songs of Praise for Social Worship*, 1886; *Manual for Seamen*, an hymnal published under the auspices of the American Seamen's Friends Society, 1887; *The People's Praise Book*, 1888;

Songs of Praise, 1889; Many Voices, 1891; Carmina for the Sunday School, 1893. All of these hymn books, with the exception of that issued under the auspices of the American Seamen, a hymnal published under the auspices of A. S. Barnes & Co. Most of them were modifications of Carmina Sanctorum for special purposes.

Dr. Mudge married Elizabeth Seymour, second daughter of the Rev. Ebenezer and Mary Hoe Seymour, at Bloomfield, N. J., August 15th, 1867. His widow and five sons and one daughter survive him. All of his sons are graduates of Princeton University, and three of them are Presbyterian clergymen.

Alumni Notes

The oldest living alumnus is the Rev. Joseph K. Wight, of the class of '48, who is living in Green Cove Springs, Fla., in his ninety-first year. Older, however, in age is the Rev. David Tully, D.D., of the class of '50. Dr. Tully is in his ninety-seventh year and recently took part in the dedication of the Tully Memorial Presbyterian Church at Sharon Hill, Pa., which he had organized, when he was ninety years of age, and which now bears his name.

'66. The Rev. Henry S. Butler, D.D., is in charge of the Mossop Memorial School for Girls at Huntsville, Tenn.

'68. The Rev. Edward P. Rankin has changed his address from McFarland, Wis., to Morrisonville, Ill.

'72. The Rev. Lawrence M. Colfelt, D.D., has resigned the charge of the West Green Street Church of Philadelphia, which he has served for the past six years.

'72. The Rev. Edward P. Elcock, of Kingman, Kans., has accepted a call to Conway Springs, Kans.

'74. The Rev. William E. Mack, D.D., has changed his address from Sterling, Kans., to 124 N. Moffett Ave., Joplin, Mo.

'76. The Rev. Professor B. B. Warfield, D.D., LL.D., has issued a volume, entitled: *The Saviour of the World*. Sermons preached in the chapel of Princeton Theological Seminary. It is published by Hodder & Stoughton, New York and London, and is dedicated to The Senate and Faculty of the University of Utrecht, in acknowledgment of the hon-

orary degree of Doctor of Theology, given him by this institution Dec 4, 1913.

'78. The Rev. William G. Westervelt has moved from Beemerville, N. J., to Culver Lake, N. J.

'79. The Rev. Arthur C. Powell, D.D., recently resigned the church at Georgetown, Ohio, to take up his duties as president of the National Prohibition League of America. His residence is in Grove City, Pa.

'80. The Rev. Sylvester W. Beach, pastor of the First Church of Princeton and secretary of the Board of Directors of the Seminary, received the honorary degree of D.D. from Wooster University last June.

'81. The Rev. Adolos Allen has resigned the Second Church of Cranbury, N. J., to become the chaplain of the Church of the Sea, in connection with the Seamen's Institute of New York City.

'81. The Rev. Harrison Clarke has changed his address from Boulder, Colo., to 1323 Cherokee St., Denver, Colo.

'81. The Rev. Houston W. Lowry, D.D., has resigned the charge of the First Church of Akron, Ohio.

'84. The Rev. Chauncey T. Edwards recently resigned the Bay Ridge Church of Brooklyn, N. Y.

'86. The Rev. Edmund M. Fergusson received the honorary degree of D.D. from Park College in June last.

'86. President John G. Hibben, Ph.D., LL.D., received the honorary degree of LL.D. from Brown University at the time of its recent sesquicentennial celebration.

'87. The Rev. John B. Bittinger, D.D., was installed pastor of the church of Jefferson City, Tenn., Sept. 20, 1914.

'87. The Rev. David B. Fitzgerald, of Morrow, Ohio, has accepted a call to the Goshen and Bethel churches near Cincinnati, Ohio.

'87. The installation of the Rev. Glenroie McQueen as pastor of the church at Oak Ridge, Ohio, was announced for June 18, 1914.

'90. The Rev. Frank B. Everitt was installed over the Westminster Church of Allentown, Pa., Sept. 17, 1914.

'90. The Rev. Malcolm J. McLeod received the honorary degree of D.D. from Williams College at its last Commencement.

'91. The Rev. Samuel C. Hodge, recently of Easton, Pa., has accepted a call to the chair of English Bible in Lincoln University.

'92. The Rev. Lewellyn S. Fulmer, D.D., lately of Montclair, N. J., recently accepted a call to the First Presbyterian Church of East Cleveland, Ohio.

'92. The Rev. William A. Price, of Baltimore, recently accepted a call to the Grove Church, Aberdeen, Md., and his installation was set for some time in the fall.

'93. The Rev. Nathaniel J. Sproul, of Newport, R. I., received the honorary degree of D.D. from Lenox College in June last.

'94. The Rev. August F. Fehlandt, pastor of the Congregational churches of Michigan and Lakota, N. Dak., has been elected to the chair of Sociology and Economics in Ripon College, Wis.

'94. The Rev. Raymond H. Gage, of Weldonah, N. J., suffered the loss of his wife, Mrs. Carrie Worden Gage, who died June 10, 1914. Mrs. Gage was a daughter of the Rev. James A. Worden, D.D., of the class of '66 of the Seminary.

'95. The Rev. Edward A. Loux was installed pastor of the Ninth Church of Troy, N. Y., in the early summer.

'94. The Rev. J. Stockton Roddy was installed pastor of the First Church of Olyphant, Pa., Oct. 29, 1914.

'95. The Rev. Mott R. Sawyers, D.D., was installed pastor of the Avondale Church, Cincinnati, Ohio, June 16, 1914.

'95. The installation of the Rev. J. Paul Shelley over the church at Woodlawn, Pa., was announced for Oct. 8, 1914.

'95-'96. The Rev. Francis L. Goff, a graduate student of the Seminary, recently resigned from the Clifton Heights Church of St. Louis, Mo.

'96. The Rev. James D. Cameron has changed his address from Lonsdale, R. I., to Andover, Mass.

'97. The Rev. James Stout Coffin was admitted to the Classis off New York of the Reformed Church in America from the Presbytery of Pendleton, Oct. 20, 1914. He is Professor of Church History at the Bible Teachers Training School, New York.

'97. The Rev. Francis H. Laird has resigned the pastorate of the Olivet Church of Harrisburg, Pa.

'97. The Rev. William T. McKinney, of Alexandria, Ind., accepted a call, during the summer, to Johnstown, Ohio.

'97. The Rev. Samuel W. Steckel, lately pas-

tor of the First Presbyterian Church of Providence, R. I., was installed pastor of the Falls of the Schuylkill Church, Philadelphia, on Sept. 10, 1914.

'98. The Rev. Victor H. Lukens is serving the Old Pine Street Church of Philadelphia as supply for six months.

'98. The Rev. James M. Wallace recently resigned the church at Slateville, Pa.

'99. The Rev. Franklin L. Gould has changed his address from Cisco, Ill., to Table Grove, Ill.

'99. The Rev. Thomas J. Graham received the honorary degree of D.D. from Hanover College in April, 1914. Dr. Graham is a trustee of Hanover College.

'99. The Rev. Edward L. Kennedy is now serving the church of Mill Village, Pa., a call to which he accepted a few months ago.

'99. The Rev. Nelson B. Kline of Elizabeth, Colo., was recently called to Spangler, Pa.

'99. The Rev. John T. Scott, Ph.D., resigned the Lamington Church, near Somerville, N. J., that he might accept a call to the church at Jeffersonville, a suburb of Norristown, Pa.

'00. The Rev. George F. Baker, lately of Hunterstown, Pa., was installed pastor of the Amwell United First Church, N. J., July 5, 1914.

'90. The Rev. Dudley M. Claggett received the honorary degree of D.D. from Park College at its last commencement.

'00. The Rev. Professor Frederick W. Loetscher, Ph.D., received the honorary degree of D.D. from Lafayette College in June last.

'00. The Rev. George McNab has changed his address from Axtell, Kans., to Chillicothe, Mo.

'02-'03. The Rev. John Meeker, a graduate student of the Seminary, has changed his address from Mt. Pleasant, Utah, to American Fork, Utah, after five years of labor at the former place.

'04. The address of the Rev. John B. Meacham has been changed from Rushville, Ind., to Moultrie, Ga.

'05. The Rev. George A. Brewer recently resigned the pastorate of the church at Coshocton, Ohio, that he might accept a call to the Holland Memorial Church of Philadelphia, and began his work there early in October. His address is 2403 South 21st St., Philadelphia.

'05. The Rev. F. W. Evans, recently of

Denver, Colo., was announced to assume charge of the First Church of Council Bluffs, Ia., on Sept. 1st.

'05. The Rev. Professor John G. Machen was ordained an evangelist by the Presbytery of New Brunswick, June 23, 1914.

'06. The Rev. Frank R. Zugg resigned the church of Washington, Kans., in the early summer.

'07. Rev. Bernard J. Brinkema was installed pastor of the First Church of Milton, Pa., Oct. 13, 1914. He goes to this charge from North East, Md.

'07. The Rev. Theron Lee was installed pastor of the First Church of Lambertville, N. J., July 9, 1914. He was married to Miss Catharine Carmen Camerano on Oct. 15, 1914, in Germantown, Pa.

'07. The Rev. George E. Newell received the honorary degree of D.D. from Park College at its last Commencement.

'08. The Rev. William M. Holderby has changed his address from Pittsburgh, Pa., to Springville, Cal.

'10. The Rev. George S. Bready recently announced his purpose to leave the ministry of the Presbyterian Church that he might enter that of the Protestant Episcopal Church.

'11. The Rev. Gordon D. Erskine was installed pastor of the Magheramason Presbyterian Church, Derry, Ireland, Aug. 6, 1914.

'12. The Rev. John W. Claudy and Miss Ida Mae Heatley were married Oct. 12, 1914, in Pittsburgh, Pa.

'12. The Rev. Hugh Ivan Evans and Miss Edith Mabel Bean were married, June 30, 1914, in Rutland, Ohio. Their address is Gallipolis, Ohio.

'13. The Rev. Harold F. Pellegrin and Miss Edith Evarts Willson were married in Princeton, N. J., June 24, 1914.

'13. The Rev. James F. Riggs, Jr., and Miss Frances Somers were married in Rochester, N. Y., Sept. 10, 1914.

'13. The Rev. Theodore S. Soltau and Miss Mary Cross Campbell were married in Seattle, Wash., Aug. 27, 1914.

'13-'14. The Rev. Elliott H. Whitteker, a graduate student during the year 1913-14, has accepted a call to Ireton, Iowa.

'14. Arthur N. Butz was ordained and installed pastor of the church at Cornwall-on-

Hudson by the Presbytery of North River, June 15, 1914.

'14. The Rev. William C. Kidd and Miss Ruth Williams were married in Philadelphia, Pa., Oct. 12, 1914. Their home will be in Morrisville, Pa., Mr. Kidd being pastor of the Presbyterian church in that place.

'14. The Rev. J. Henry Irwin and Miss Ida May Graves Franzen were married, Oct. 14, 1914, in Raymond, S. Dak. Their address is Sisseton, S. Dak.

'14. The Rev. James C. McConnell and Miss Eva Ethel Raws were married in Keswick Grove, N. J., Sept. 19, 1914. They will reside in Clayton, N. J., where Mr. McConnell is pastor.

'14. The Rev. Paul C. Voris and Miss Letha Grant Carlton were married in Orth, Minn., Aug. 26, 1914. Their present address is Hinckley, Minn.

'16. J. Earl Uhler has taken a position as teacher of English in Ogden College, Bowling Green, Ky., for a year or two, after which he expects to resume his theological studies.

News of the death of the following alumni has been received since the last Necrological Report.

'50. James Robert Graham, D.D., April 8, 1914, at Winchester, Va.

'54. Henry Barton Chapin, D.D., July 7, 1914, at White Plains, N. Y.

'55. Washington Frothingham, Oct. 20, 1914, at Fruda, N. Y.

'59. William Howell Taylor, May 11, 1914, at Richmond, Va.

'61. John Knox McLean, D.D., Feb. 16, 1914, at Berkeley, Cal.

'65. Samuel Conn, D.D., May 27th, 1914, at Wayne, Pa.

'65. Lewis Ward Mudge, D.D., Oct. 10, 1914, at Philadelphia, Pa.

'66. William Service Steen, Aug. 12, 1914, at Philadelphia, Pa.

'67. Francis Heyl, Sept. 5, 1914, at Germantown, Pa.

Caleb Hunn Rodney, Oct. 12, 1914, at Rochester, N. Y.

'73. Andrew Glendenning, April 10, 1914, at Breckenridge, Mo.

'75. William Kelly Tully, July 22, 1914, at Media, Pa.

'76. Daniel Caswell MacIntyre, Ph.D., Dec. 28, 1913, at Milton, Ont., Canada.

'80. Sylvester Rockefeller Queen, Sept. 3, 1914, at Jersey City, N. J.

'96. Albert Clark Jamison, April 4, 1914, at Ravenswood, W. Va.

'05. Berend Bruins, June 1, 1914, at Oak Harbor, Wash.

The Young People's Conference

It was the privilege of the Seminary, in the month of July, to extend the hospitality of its grounds and buildings to the conference of young people which has as its purpose the development of spiritual and the fuller preparation for Christian service. The notable success of the gathering, its origin and aims, are all described in the following letter of appreciation written for *The Seminary Bulletin* by Mr. Robert C. McQuilken, Chairman of the Conference Board of Managers.

THE PRINCETON CONFERENCE AND WHAT IT STOOD FOR

"Princeton" is a name that has taken on new meaning for some hundred and fifty Christian young people who spent part or all of the time from July 18 to 26 in attendance upon "The Princeton Conference." Hundreds of others who could not attend in person are now thinking of historic Princeton in terms of this "Conference for Young People's Christian Life and Service." The "Princeton Message" is being carried to dozens of churches and it is a message of the victorious Christian life.

"Hypnotized" is the brief description of what happened to many of the delegates who attended this Conference which was given by one Princeton man who was inveigled into attending the "Say So" meeting in which the young people testified. One strong young Christian, a college graduate, came to the conference thoroughly steeped in the atmosphere of the advanced liberal thinking that robs Christianity of the supernatural. In the very beginning of the conference he found the supernatural Christ and in Him the answer to all his questions and doubt. He became radiant.

When he gave his glad public testimony, some accused him of being "hypnotized."

"If that's it, I'm glad of it," he replied, "and I intend to stay hypnotized."

He is a Y. M. C. A. secretary now and he is "staying."

Recently one of the women who care for the housekeeping of the Seminary buildings was talking to two of the students in their room. She was full to overflowing with her summer experiences. She had been working in the buildings in July, and never in her life had she seen a crowd of young people just like that. They made her glad to be working in the summer time. "They had a kind of Christianity that was different." That is just what a great many received for the first time at Princeton, a Christian faith and a Christian life that was different.

One of these two Seminary students had himself been a delegate to the Conference and today is testifying to a new life. The mission church where he ministers is literally revolutionized, some of the members there testify, since their pastor's return. It ought to be added that the few Seminary students who were able to attend the conference contributed effectively to its success. The managers are trusting that many of the Princeton Seminary men may find it possible to attend next year the conference that is planned for July 17 to 25.

This conference had its beginning in 1913 in the little town of Oxford, Pa., where about one hundred young people, most of them belonging to the United Presbyterian churches of Philadelphia and vicinity, met together with an objective that was very clear in the minds of the originators of the conference. The small group of leaders, themselves young people with no place of special authority in their church, gained their spiritual impulse at a summer conference from Mr. Charles G. Trumbull, the Editor of *The Sunday School Times*. Mr. Trumbull in 1910 met a crisis in his own spiritual experience which revolutionized his Christian thinking, made a new paper out of *The Sunday School Times* and has helped to make over thousands of Christian lives. Mr. Trumbull first told of his experience fully in an address before the Presbyterian Brotherhood early in 1911. This address on "The Life that Wins" was put into pamphlet form. Edition after edition was exhausted until 60,000 copies have been sold and scattered around the world.

It has gone into many mission fields and has been translated into foreign languages.

This same, healthy message of a spiritual life beyond the ordinary Christian experience comes at a time when many leaders feel that the Church is hungry to learn the deeper things of Christ. It is this message of a life surrendered to Christ as Lord, and a receiving of Him as very life, which was proclaimed at Oxford last year and at Princeton in July 1914.

The Oxford Conference was addressed by such men as Professor W. H. Griffith Thomas, D.D., of Toronto, the Rev. Henry W. Frost, of the China Inland Mission, the Rev. Charles R. Watson, D.D., of the United Presbyterian Board of Foreign Missions and the Rev. J. Alvin Orr, D.D., of Pittsburgh. At Princeton the daily Bible periods were led for four days by Mr. Charles G. Trumbull and for four by Dr. W. B. Anderson of India. Robert E. Speer, D.D., Mr. J. J. Campbell White, the Rev. Charles E. Scott of China, Mrs. Alice E. McClure of the Student Volunteer Movement, were among the other speakers, while Dr. J. Alvin Orr presided at the sessions of the conference.

"The Princeton Conference" is not a gathering for the study of methods; it is not a missionary conference, though missions has a large place in its programme; nor is it a Bible conference although the Bible is its foundation. This conference aims to give the New Testament message of a victorious life in Christ, and to win Christians who attend to a personal *experience* of that life. It is not denominational and while the chief responsibility for the Conference so far has fallen upon United Presbyterians, the conference is made for "Christians," whatever their sub-title may be. And the programme is built chiefly for *young* Christians. While the messages have reached with blessing mature Christians the recreation features are counted a real part of the conference programme. Tennis, baseball, hikes, boating, social times filled all the afternoon hours

and some of the morning and evening hours.

On the human side no factor which made possible the Princeton Conference can exceed in importance the place itself—Princeton. On every hand the blessings of the physical surroundings reminded the delegates again and again that the best part of what they were enjoying was the part they were not paying for. Nothing could have exceeded the courtesy and hospitality shown by the trustees and faculty of the Princeton Seminary, by the engineers and office force who cared for the seminary buildings, and by the Princeton people, whose welcome was voiced by Dr. Beach, pastor of the local First Presbyterian Church. It is the hope of all that attended that the conference be linked with Princeton as the ideal home for what gives evidence of growing from small beginnings into a great American conference on the spiritual life.

ROBERT C. MCQUILKIN,

*Chairman of the Conference
Board of Managers*

Seminary Dining Hall

The Joint Committee of the Board of Directors and the Faculty, appointed to consider the erection of a Dining Hall for the Seminary, has been empowered to secure plans looking toward the erection of this building. When prepared the general outline of these plans will be published in the form of a pamphlet to be used in raising subscriptions for the building and endowment of the dining hall. It is estimated that the hall will cost at least \$75,000; and a considerable sum will be needed in addition to be used as an endowment to aid in meeting the running expenses of the hall.

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